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fluence of chivalry, Christianity, and individualism should have anticipated the pressure which their occupation or exhaustion must produce by emphasizing the moral, social, and legal rights of woman, and thus confer upon society the power to exercise a check upon the terrible consequences of over-population. Evolution seems to be creating motives and an environment that will modify the effects of the most powerful of human instincts, and just at a time that will prevent the pressure from being too abruptly imposed upon civilization.

Conscious Motherhood; or, The Earliest Unfolding of the Child in the Cradle, Nursery, and Kindergarten. By EMMA MARWEDEL. Chicago, Interstate Publ. Co. 8°.

THE reviewer has a difficult choice to make with regard to the proper mode of viewing such a book as this. He is tempted, in the first place, to regard the book as a scientific contribution, and finds the justification of such a method in the fact that the psychological development of infant mind is well on its way towards assuming the character of a scientific body of truths. Regarded as such, no favorable notice can be passed upon it. It lacks throughout a systematic and symmetrical exposition: it fails to distinguish the important from the trivial, the scientifically established from the popularly supposed: it uses new words where we have good technical words in their stead, *e.g.*, 'sensoric,' 'motoric,' 'peripheric,' for 'sensory,' 'motor,' 'peripheral,' the German '*rinde*' instead of 'cortex,' and so on: it includes several rather serious blunders in stating anatomical and physiological points, and shows the mark of an 'atechnical' hand. In this sense the contribution here made is of no high order of merit, and adds little of value to our knowledge of the subject.

If, on the other hand, the reviewer asks himself the questions, "What will be the practical effect of the book?" "How does it stand as a means of propagating sound doctrines not yet universally understood?" he has the pleasanter task of finding many commendable doctrines emphatically expressed. The keynote of the volume, as indicated in its title, is to arouse mothers to a proper appreciation of their privileges and duties. Education begins in the cradle: the child is not one being in its infancy and another when it comes under school influence. There is a continuous psychical development paralleled by a physical development, taking place independently of the technical 'instruction' and based upon natural laws. These laws are to be explicitly unfolded, and are to form the guiding spirit under which the child is to be viewed and its true education directed; to reveal the all-important truth of the supreme value of these early years of life when habits far deeper than the artificial learning of later years are laid down, when the most difficult actions of life are learned, when the child is passing with lightning speed through the history of the race, epitomizing the characteristics of remote ancestors as well as of its parents. The duty of this sphere of education falls upon mothers: it is to be rescued from the hap-hazard spirit in which it is cultivated, to be made a serious occupation and not a dilettanti toy, to be recognized as the true mission of 'conscious motherhood.' The advancement of woman is to consist in the increase in dignity and importance of the duties which have in all ages fallen to her share. The appeal is a noble one; and while not always made with a full view of the many-sidedness of the problem involved, is presented in a way likely to attract the audience to which it specially addresses itself.

The author is the head of a kindergarten in San Francisco, and an enthusiastic follower of Froebel, taking from him some of his peculiar symbolism and mystic imagery. Her other altar is erected to Professor Preyer, as the representative of the modern scientific study of child-mind; and from these two lines of interest she confidently awaits the time when the relation of mother and child will be practically appreciated in all its fulness, grandeur, and importance. The offshoot which the kindergarten has sent off from the technical education will spread down to the home, there to plant the real root of a natural education. Her next greatest interest is in developing the technical side of kindergarten work; she here falls into the common error of overestimating the importance of doing things in just such and such a way to the neglect of the importance of having them done in any of half a dozen ways: her

devices are plausible, but worthless if made a ritual. 'What is wanted is a good teacher with a talent for adapting all methods.

So much for the original portion of the book. The second part is devoted to a *résumé* of the work of Preyer on child-mind. The work of selecting the abstracts and putting them into good English is fairly well done. Here and there the real important point is omitted, and much detail is found in its place; and the physiological portion is rarely accurately set forth. But the object of the translation is to arouse an interest in the observation of children, and in this good cause the book is a desirable aid.

Die Welt in ihren Spiegelungen unter dem Wandel des Völkergedankens. Von A. BASTIAN. Berlin, Mittler. 8°.

IN the present publication the author sets forth his ideas of the principles on which the science of ethnology must be founded. He considers ethnology the only sound basis of psychology. His arguments are these. The inductive method of science as developed in our century is founded on comparison. If psychology is to attain the same scientific character which the natural sciences have reached, the same methods must be applied. If, however, psychology is exclusively based on the facts given by our self-consciousness, it is impossible to apply this comparative method, as only a single phenomenon — our own *psyche* — is given. The first thing to be done, therefore, is to establish sound methods of psychology. The connection between physical and psychical phenomena must be studied by the science of psychophysics. The study of psychical phenomena can only be begun after an exhaustive knowledge of such phenomena has been gained: therefore it is necessary to know all ideas that exist, or have existed, in any people, at any time. These must form the material for psychical researches. He calls this method the 'statistics of ideas.' Bastian has emphasized these theories in all his recent publications, and his point of view is one of eminent importance. It cannot be said too frequently that our reasoning is not an absolutely logical one, but that it is influenced by the reasoning of our predecessors and by our historical environment: therefore our conclusions and theories, particularly when referring to our own mind, which itself is affected by the same influences to which our reasoning is subject, cannot be but fallacious. In order to give such conclusions a sound basis, it is absolutely necessary to study the human mind in its various historical, and, speaking more generally, ethnic environments. By applying this method, the object to be studied is freed from the influences that govern the mind of the student.

There are two objects of ethnological studies. The one is to trace an idea in its origin and growth and in its offshoots; but, after this has been done, the problem remains to be solved, what are the psychical laws that govern the growth of ideas in the mind that holds them? We may know the whole history of an idea, still we do not know why this idea is taken up by a certain people and developed in a certain way, or why similar ideas are found in regions widely apart. It is this branch of ethnology which Bastian has in view when he again and again emphasizes the absolute necessity of collecting what can be collected. The individuality of uncivilized nations is disappearing so rapidly that we may expect it to die out ere long. For this branch of ethnology particularly, all phenomena of the life of uncivilized nations are of the highest importance, and therefore their study must be carried on vigorously.

Bastian calls the present volume 'Prolegomena to the Statistics of Ideas.' We find in it a vast amount of material referring to the ideas of uncivilized races, and of scientific men of various epochs, on life and death, on the origin of the world, and on its end. It is accompanied by a collection of pictures illustrating these ideas.

F. B.

Naturforschung und Schule. Von W. PREYER. Stuttgart.

IN this pamphlet Professor Preyer, the noted physiologist, vigorously attacks the present educational system of Germany. His main thesis is that the *Gymnasium* — which, in spite of a few concessions, still proclaims as the necessary education for all cultured Germans a long drill in the classics, and still holds the only key to the university and the governmental posts — is an institution entirely out of date, ignoring all that enormous addition to human

knowledge which forms the pride of our civilization, and using methods that are in direct antagonism to the teachings of modern educational science. What he asks is, that the *Realschule*, where science is represented and the classics find but a small place, shall be placed on equal footing with the *Gymnasium*; that its certificate be on a par with that of the *Gymnasium* as a credential for entering the university and as a step toward official advancement. When the two systems are allowed to compete on equal terms, a healthy rivalry will give each its proper position in the educational system.

In support of this position, Professor Preyer recounts some interesting facts. In the first place, the present constitution of the *Gymnasium* is complained of. It puts too much strain on book-knowledge, on memory-cram, on non-useful accumulation of dead words, and allows no place to fresh, living facts. A very small portion (only about fifteen per cent) go through the *Gymnasium* and receive the mark of proficiency, and many of these are older than they should be. The school must be arranged so that the majority of the pupils pass the examination with credit. Their physical health suffers, as is shown very conclusively by the number of rejections for the military service. The number suffering from shortsightedness (*myopia*) is startling. Furthermore, the university professors are very rapidly coming to prefer students who have some practical training; and more than half have, in answer to a circular, expressed themselves in favor of placing the two schools on an equal footing. The students of the sciences are increasing, in recent years very rapidly; and yet the whole world of science must accept all such recognitions of its disciplinary and culture value as patronizing concessions from the powerful 'dead-word' scholars. Professor Preyer wants no concessions, but a complete recognition that the 'new education' offers a training at least as valuable, from a practical as well as a humanitarian standpoint, as the traditional schooling of Germany.

As the charge is often brought that the objectors do not state what they want, but only what they object to, the author sketches a plan of school which he regards as in harmony with the needs of modern life and the teachings of a sound physiology. "Much more time must be devoted in the schools to character-building, that is, to moral education and to physical culture, and much less to instruction, that is, memory work." First of all, he asks a thorough systematic course in the mother-tongue, so that every young man can express himself correctly and promptly, can write a satisfactory letter, and arrange what he has to say so that it is readily understood,—an accomplishment very rare among present university students. He wants a sound course in general practical ethics; a good knowledge of French and English; a drill in *Heimatskunde*, so that every German knows his own country; a careful instruction in history; a systematic training of the senses and observing powers, by drawing, by manual skill, by scientific tasks of all kinds,—mathematics, physics, chemistry, and physiology. In addition, the hygienic condition of schools and scholars should be under the official charge of a physician, whose special duty it shall be to prevent the many causes of mental breakdown now so prevalent.

The usual counter-arguments, that our culture is staked upon that of Greece and Rome, that these things are necessary for their culture-power, etc., Professor Preyer admits, as far as they mean that every opportunity should be given to study them, but entirely opposes when it is held that *all* must study them without reference to their future career. Those who believe in the 'new education' must now, like Professor Preyer, send their sons to the *Gymnasium* to spend years in (to them) comparatively useless instruction, spoiling their powers for fresh fact investigation, and then suddenly emerge in the sphere of university freedom where they attempt to forget their previous word-lore, and strive to re-adjust themselves to a new field of activity; must do this in order to secure for their sons the entry into the full privileges of the university and the governmental appointments. The removal of this restraint he regards as a national necessity, and sees the fate of Germany hanging upon its speedy adjustment to the needs of modern living.

One sees from this pamphlet that the Germans have their educational problems still to work out, and must go through bitter controversies before advance is realized, quite as much as we in

America. Our institutions are younger and more plastic: they should accordingly be in the van of the 'new education.'

M. Tulli Ciceronis Cato Major et Lælius. With an Introduction and Commentary by Austin Stickney, A.M. (Harper's Classical Series, under the editorial supervision of HENRY DRISLER, LL.D.) New York, Harper. 12°.

PROFESSOR DRISLER is laying classical instructors under great obligation to him by providing them with a series of text-books, whose editors have kept always in view the practical needs of the college class-room. In so many of the editions of Greek and Latin authors lately issued from the press, both in England and this country, there is an attempt on the part of the editors to overwhelm the student with a display of erudition whose only effect is to discourage him from any attempt to search for the notes that he really needs, but which are only to be found *nantes in gurgite vasto*. In the series now publishing, however, in which Professor Stickney's volume is the seventh, the results of careful and scholarly investigation are set forth without any unnecessary and tiresome recapitulation of details, that are of course interesting to the critical linguist, but of no importance to the undergraduate, for whom these volumes are primarily designed.

Professor Stickney has, in the 'Cato Major et Lælius,' given us a companion to his excellent edition of the 'De Officiis,' and one that exhibits the same good judgment and knowledge of the needs of the class-room. The notes are admirably selected, concisely given, and amply illustrated. Of course, after what Mr. Reid has done in his masterly edition of these two treatises, one does not look for much original matter; but a great deal that Mr. Reid discusses and illuminates with the light of his own very elegant scholarship is of interest only to the critical student of Cicero, and presupposes an extensive acquaintance with that author. Professor Stickney's purpose is a different one. Conciseness is his object; and the only criticism that one can reasonably make is, that brevity is sometimes gained at the expense of strict accuracy of statement, as in the note on *quo . . . viâ* (vi. 16), where the true locative force and form are ignored in his explanation; while in the same chapter the interesting form *cedo* is passed over with a mere translation. So, too, Cicero's blundering derivation of *occatio* is allowed to stand, and the famous *viam quam . . . ingrediundum sit* is dismissed with the perfunctory remark that it is "an archaism," though any fifth-form boy of an inquiring turn of mind would feel a genuine interest in a fuller explanation.

The orthography of the book is, in the main, that of C. F. W. Müller's edition, and is consistent and Ciceronian,—a delightful contrast with that of so many school editions published in this country. The few changes which Professor Stickney has introduced are, on the whole, improvements upon the Leipzig text.

H. T. P.

Die Kunst Glücklich zu Sein. Von PAUL MANTEGAZZA. Jena. (Translated from the Italian.)

WE have recently become very much interested in the personal characteristics of eminent men. So many of us feel that the changed conditions of modern life carry with them so entire a re-adjustment of habits and views, that many of the commonly accepted guides for conduct are no longer applicable. We thus look about to see how men wiser than ourselves have solved these old yet ever new problems. A prominent magazine has recently collected short accounts of the education of living scholars. In a similar autobiographical strain they have discussed the 'objects of life,' and from what literary resources they drew most aid. Sir John Lubbock reveals his practical philosophy by discoursing upon the 'pleasures of life.'

In the above little volume the eminent Italian anthropologist, Mantegazza, expounds in a highly entertaining manner his optimistic life-philosophy. The author has no sympathy with the view that this life is a vale of tears: he believes that the good is the promotion of life. Health and morality are both life-favoring, and both lead to happiness. Practically, happiness is rare because it is hunted after too eagerly and too consciously, and not quietly enjoyed by the way; again, because it is regarded as implying the satisfaction of all wishes, while such a condition would really lead